

Masonic Temple



Weekly Calendar

MONDAY:
Oceanic Lodge, State.

TUESDAY:

WEDNESDAY:
Hawaiian Lodge, Third Degree

THURSDAY:

FRIDAY:
Oceanic Lodge, Third Degree

SATURDAY:

All visiting members of the order are cordially invited to attend meetings of local lodges.

HONOLULU LODGE, 616, B. P. O. E.

Honolulu Lodge No. 616, B. P. O. E. Elks, meets in their hall, on King St., near Fort, every Friday evening. Visiting Brothers are cordially invited to attend.

Meet on the 2nd and 4th Mondays of each month at K. P. Hall, 7:30 p. m. Members of other Associations are cordially invited to attend.

W. L. MCKINLEY LODGE, No. 8, K. of P.

Meets every 2nd and 4th Saturday evening at 7:30 o'clock in K. of P. Hall, cor. Fort and Beretania. Visiting brothers cordially invited to attend.

HONOLULU LODGE NO. 894, L. O. O. M.

will meet in Odd Fellows' building, Fort street, near King, every Friday evening at 7:30 o'clock. Visiting brothers cordially invited to attend.

MEETING NOTICE

Oahu Lodge, I. O. G. T., will meet in the roof garden, Odd Fellows' Bldg., first and third Tuesday at half past seven p. m.

NOTICE.
The Uniform Rank of the I. O. O. M. will drill every first and third Monday of each month at the Odd Fellows' Bldg., 7:30 p. m.
H. S. WHITCOMB, Capt.
PAUL W. BANKS, Clerk
5367-17

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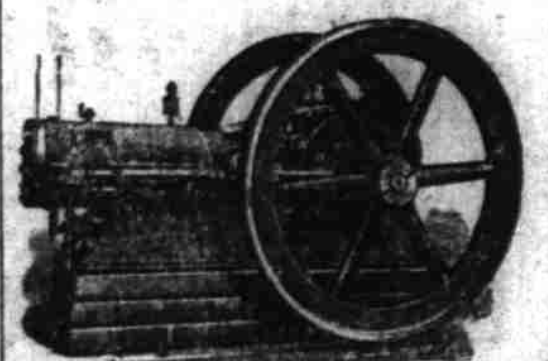
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REV. AND MRS. SCUDDER TELL OF INDIAN MISSION SIDELIGHTS

Honolulu is constantly catching glimpses of missionaries to foreign lands, some of them on their way to rest, some enthusiastically looking toward their first experiences in their chosen life work of self-sacrifice and love. These glimpses are all too short considering the keen interest that is naturally shown here in foreign missionaries and their work.

Reverend and Mrs. E. C. Scudder after a thirty years' sojourn in India are stopping over in Honolulu for a few days, as the guests of Dr. and Mrs. Doremus Scudder. Mr. Scudder is a cousin of Dr. Scudder and a brother of Mr. Frank Scudder of this city.

Mr. Scudder is a sweet gracious lady who has made a great many friends here, and one can easily imagine how the poor people to whom she has given her life must love her.

The Scudders' work has been confined to the villages in Southern India where the condition of the people is in some ways very sad.

Mr. and Mrs. Scudder are very happy in their work, however, and tell many interesting tales of their experiences there. After having lived in a country for thirty years one learns to look back in memory, and notes the many changes, and they are often interesting as well as gratifying.

"Our work has been among the poorest of the classes," said Mr. Scudder yesterday, "and any small advancement seems large. Our work has been confined to the villages and parishes largely among the latter where the poorest of the poor people live. The dwellers in the parishes are so low that their little village is not even given the honor of being called a village. These poor people are not allowed to walk the streets of a village and the villagers would not for anything be seen on the streets of a parish. When the villagers who are the land owners, wish to secure workmen they stand on the outskirts of the parish and call to such men and women as they want. 'Here you dog come here.' It seems that the common name for the poor people is dog or donkey. Mr. and Mrs. Scudder have under their supervision sixty two of these villages and parishes.

The caste difference in India is so marked that if so much as a shadow of one of the parishes falls over them the person of caste must immediately take a bath in some sacred water. This condition is, however, being eliminated to a great extent by the railroads for if a Christian can afford to buy a second class railway ticket and the caste man happens to buy a ticket for the same car, he must sit with the Christian, the British government giving him no choice in the matter. "The railway is breaking up the caste system," said Mr. Scudder. "It is the evening or leavening, so to speak."

As men are not allowed to enter the little homes of the women, it has been Mrs. Scudder's privilege to visit among them and as she is a white woman and a Christian she is admitted into the homes of the caste people as well as those of the less fortunate families. When asked about the women and their regard for education she said: "These women received a little education when they were children and then when they were taken off the streets and shut into their homes, where all opportunity for more education was taken away. They are ever anxious to learn more and the only way in which they can do this is to receive visits from the Bible readers and school teachers are the native women who have received a high education. They are received by the Brahmins as Christians and are respected by them."

The dwellings of the poor people are thatched mud huts with no window and but one little door. The man is the ruler in the home, and it is the woman's place to feed him well and take good care of him. Among the very poor the women have to work for their bit of food as well as the men, and after a child is nine or ten years old it has to go out and work, provided it is big enough. If a woman is a very good worker, she may at the end of a day's labor receive two cents and the man is paid five cents if his work is excellent. The chief occupation is rice planting. The men do the ploughing and as the water is allowed to flow upon the ploughed fields the woman plant the rice.

In the families where finances are a little better, the men go out and do the field work while the women remain at home and prepare the meals and keep the home clean.

"The women are great quarrelers," said Mrs. Scudder. "During the day they have nothing to do but clean the home and do the cooking and quarreling."

The food consists largely of grains

and vegetables and sometimes a little meat, the latter, however, is a great luxury. The Brahmin never touches meat but the poorer classes eat it when it is available.

The schools are under the British Government and the principle studies are the "three R's." In the lower schools no other studies are taken up but in the secondary and higher schools more advanced subjects are studied. A large number of men go to college though few of the women go so far.

Reverend and Mrs. Scudder have come across a great many amusing incidents as well as serious ones. One funny tale related by Mr. Scudder this morning was regarding the matrimonial adventures of one of the villagers. "My uncle," said Mr. Scudder, "was about to leave his home to keep an important engagement and the day before his departure he notified his parishioners that if they had anything for him to do, it must be done by five o'clock the following day. The day of the missionary's departure a young man came to him and said 'You must stay another day.' 'I can't stay,' replied the scholar, 'I must leave at five o'clock today. What is the matter?' 'You must stay for you are to marry us and today the girl refuses to be married, the grain and everything is here.'

"The man said that he must find another girl. He left my uncle about noon and at three o'clock returned with a girl he wanted to marry. He had gone to the field and had violently laid his hand on the maid of his choice and had brought her to be married."

"Some three months later I met the man and recognized him as the same fellow. I stopped him and asked him who he was. 'Why replied he don't you know who I am? I'm the man who got the other girl and who was married by your uncle three months ago.'

"It your wife good to you?" I asked, "does she take good care of you and feed you well?"

"Oh, yes," said that man, "we get on very well. She has not spoken to me since we were married."

It seems that this is not unusual among the people of India. If a woman has nothing to say to her husband she does not speak to him though she may talk with other people. A woman usually looks upon her husband as some superior being. A man may think a lot of his wife but never speak of her as anything but "it." If asked where his wife is, he will probably answer "It has gone to the field," while the woman always speaks of her husband in the plural, calling him "Honorable."

Often three or four couples will come to be married at the same time and when the minister tells the man to take the hand of his wife he will reach out and hurriedly grasp the hand of the person nearest him. Mr. Scudder says that he has several times come very nearly making the wrong couple. Marriages are all arranged by the parents of the children. The young women know that they will be married some day and as their parents have always looked after them they trust them to select their husbands. The young man also trusts his parents to make a wise selection in the choice of a wife for him.

Mrs. Scudder smiled when asked about suffrage. She said that there was no need for suffrage there, for the men had nothing whatever to say in the government and therefore the women had no need for it. "Appointments are all made by the British Government and the government is wise in the selection of officials. No one who has not lived there in India can understand what a splendid system is employed by the British Government for her subjects."

Mr. and Mrs. Scudder will remain in Honolulu but a few more days and will then leave for the mainland and will remain there for a year. They will return to India through the Suez Canal and will in that way have made a complete circuit of the world. Both Mr. and Mrs. Scudder are charmed with Hawaii and have enjoyed the beautiful scenery here.—J. S.

PRODUCTION OF GOLD IN 1911

According to a recent estimate of the Bureau of Mint and Geological Survey, the production of gold in the United States during 1911 amounted to 4,687,053 fine ounces valued at \$96,896,000. The value of the gold mined compared with \$96,269,100 in the preceding year and was the highest on record, aside from 1903, when the total was \$99,673,400. The output of silver last year reached 60,399,400 fine ounces, worth \$32,615,700. California led all the states in gold, with 1,928,500, and Nevada in silver, with \$7,120,400.

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MEXICAN SISAL IN THE PHILIPPINES

Hemp is one of the Philippine products that is identified by name with the country. Manila rope is as familiar a term as Sicily oranges or Java coffee. Now the Philippine agricultural authorities are going into the cultivation of sisal, having just received the first plants of henequen, or Mexican sisal, ever introduced into the islands. It is said that 85 or 90 per cent of the sisal fiber of commerce is from the henequen plant, and the exportation of the plant in Mexico is prohibited. The present acquisition was imported to Manila from Porto Rico and will be carefully propagated at La Carlota experiment station. Some plants of Mauritius hemp have also been secured.

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